



Myrkpursablót

Nightside of The Old Norse Mythology

by

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All quoted text and used sources are taken and interpreted directly from the Poetic and Prose Eddas, unless noted otherwise.

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This book will unravel and explore the origins, beings, locations, stories and runic secrets of the nightside of the Norse mythology. All that is written within these pages has been obtained through personal study, years of extensive research, and my own spiritual practice. The information within this book was obtained from long, tiresome studies and many conversations with individuals with credible knowledge on the subjects discussed within this text. All words written are my own unless noted otherwise. To take any other approach would be disingenuous given the subject matter discussed. This is not meant to be delivered as an academic text, but rather a description of an understanding I have personally derived from my own study, experience, worldview and communion with the forces discussed as I have come to know them. The contents of this book are in no shape or form intended to be presented as an absolute, only possibility.



FOREWORD

Known by many names, the nightside of the Norse-Germanic spiritual path is a self-directed journey towards initiation into the secrets as embodied by the runes, transiting towards the harmonious silence of the void before creation was formed in the beginning through the collision of fire and ice (the union of opposites to create the moving universe we as living creatures experience). In initiatory and devoted practice revering forces such as the þursar¹, the student seeks to initiate his or herself into the black arts of northern antiquity and meld into the eternal silence of Ginnungagap², shaking the chains of existence within the nine worlds. There are many parallels one could draw from other Left-Hand Path traditions to this one, such as the karmic cycle in the Puranic tradition. This system is designed to be an initiatory path using the rune rows and the shamanic gateways they represent, so that one may make a personal exit from this universe ruled by the poles of duality.

Myrkþursablót, or Dark Þursian Worship, is a look into the primordial gateway to learn its ethereal secrets of fire and ice in order to unchain one's spirit from the restraints of the mortal world. A journey through the untamed wilderness of darkness as one wades through treacherous tests of inner conflict, as the spirit fights to unleash itself from the prison of flesh, and ascend into the true light to obtain the secrets of the runes from the oldest beings. The keepers of all hidden wisdom, knowledge, secrets and magic. The Þurs.

¹. Old Norse name for chaos giants, the primordial beings that existed before creation.

². "Yawning Abyss" - the state of the cosmos before the collision of the two primordial opposites.

To reach a state that may be considered liberated (a state of Gnosis), the student must give themselves to the darkness and invoke the fire-born spirit that burns within, unraveling the ice-cold focus and frozen concentration that lays dormant in one's mind. To be one with Ginnungagap, the student seeks to marry the two primordial elements of fire (power without end, and the endless violence that seeks to undo the chains of order imposed) and ice (thoughtless essence without form) with themselves and obtain true self-mastery and awareness. It is no coincidence that in Nordic Myth the Godhead must initiate themselves into said godhood through dying and receiving wisdom from their supposed enemies. Óðinn is forced to hang on Yggdrasill³ for the vision of the runes in his death-throes. To search for the Purs, as the keepers of the oldest wisdom and the oldest beings of creation, is the first step of initiation into the night-side path.

³. The World Tree in the Norse cosmos. The axis on which all things stand.

ÞURSABLÓÐ BLOOD OF THE OLD ONES

:YARHABMY BMW MW YM MW MTMH:

As new existence began to churn out of the harmonious nothingness, the poisoned drops from the icy rivers of Élivágar¹ began to drip and meet with the rabid, feral heat of Múspellsheimr². As these drops began to liquefy, they formed into the first being, the first giant, and the first Þurs. He was known among his kin as Aurgelmir, and all others as Ymir.

Vafþrúðnismál 31:

"Down from Elivagar
did venom drop,
And waxed till a giant it was;
And thence arose
our giants' race,
And thus so fierce are we found."

Aurgelmir was born of the purest essence of fire and ice as they combined within the yawning abyss of Ginnungagap. Aurgelmir is the father of all beings with

¹. "Ice Waves". The first eleven rivers that existed with Ginnungagap.

². The Old Norse name for the first primordial realm: fire. The force of unending motion and chaos.

Þursian blood, particularly the hrímþursar³. It is also safe to say that all jötnar⁴ come from his blood. As he slept within his thoughtlessness, the sweat from under his left hand gave birth to two Þursar, one male and one female.

There is much speculation on the identities of these two þursar, but a correct identification has yet to be given. Given the oral nature of the Germanic peoples of the time and rapid Christianization of the culture, much has been lost to memory. Some say it to be the pair of Loki and Gullveig, as they are of pure Þurs-blood and among the oldest of beings, despite Loki being counted among the Æsir⁵. It is known, however, that the third son born from Aurgelmir's feet to be the six-headed hrímþurs, Þrúðgelmir.

Vafþrúðnismál 33:

"They say 'neath the arms
of the giant of ice Grew man-child and maid together;
And foot with foot
did the wise one fashion
A son that six heads bore."

Þrúðgelmir himself also bore a son known as Bergelmir, who was the only Þurs, along with his unnamed wife, to survive the flooding of the world as the blood of Aurgelmir poured from his wounds when he was killed by Óðinn, Vili and Vé, the first of the Æsir.

Vafþrúðnismál 29:

"Winters unmeasured
ere earth was made
Was the birth of Bergelmir;

³. Frost Giants.

⁴. Giants. Beings of chaos in the Norse pantheon. Comparable to the Hellenic Titans.

⁵. The main pantheon in Norse religion, consisting of Óðinn, Frigg, Þórr, Týr and Baldr.

Thruthgelmir's son
was the giant strong,
And Aurgelmir's grandson of old."

Vafþrúðnismál 21:

"Out of Ymir's flesh
was fashioned the earth,
And the mountains were made of his bones;
The sky from the frost-cold
giant's skull,
And the ocean out of his blood."

The story of creation, as it tells the birth of existence, the primordial existence of the Þursar, and the death of Aurgelmir, is where one's journey along the dark path begins. To know the origins of one's gods, is to know the current arrangement of the cosmos and what forces play which role therein. The jötnar are a different race of giants, and are not acknowledged within the Þursian bloodline. The knowledge of inner liberation resides with the Þursar, as they stem from the oldest beings and are of Aurgelmir's kin. The Þursar who have survived Aurgelmir's slaying still keep the deepest and most hidden secrets. The oldest knowledge is only obtainable through them, as they are the ones who are inside the influence of immediate creation.

In the rest of this chapter I wish to call attention to certain giants and detail specific traits, characteristics and lineage they may share to determine if they may be of Þursian blood...

The main notable hrímþurs, and one I have always been fascinated by, would be Bölpörn (Evil Thorn). There is very little information on him other than him being Óðinn's maternal grandfather, and giver of nine songs to an unnamed son, but his lineage and subtle characteristics make him a very desirable subject to research. In the Poetic Edda we can read:

Hávamál 141 - 143:

"Nine mighty songs
I got from the son
of Bolthorn, Bestla's father;
And a drink I got
of the goodly mead
Poured out from Othrorir.
Then began I to thrive,
and wisdom to get,
I grew and well I was;
Each word led me on
to another word,
Each deed to another deed.
Runes shalt thou find,
and fateful signs,
That the king of singers colored,
And the mighty gods have made."

My interpretation of the above passage is that Bölþorn is the giver of nine songs to the unnamed Jötunn, who in turn gave them to Óðinn. My theory is that the unnamed son is in fact Mímir, who is the keeper of the chalice Othrorir. From this, it can be assumed that Bestla's (Óðinn's mother) father is Bölþorn. If we are under the assumption the unknown giant is indeed Mímir, and his sister is Bestla, this would make Bölþorn his father, and Óðinn his nephew.

If Mímir is in fact the unknown son, it would make him a hrímpurs. Mímir's well, Mímisbrunnr, is said to be located "in the land of the frost giants" beneath one of the three roots of Yggdrasill where Ginnungagap once existed. In Völuspá, Óðinn is told from a völva⁶ that she knows of his encounter with Mímir.

⁶ A female shaman and seer in Norse religion and a recurring motif in Norse mythology.

Völuspá 29:

I know where Othin's
eye is hidden,
Deep in the wide-famed
well of Mimir;
Mead from the pledge
of Othin each mom
Does Mimir drink:
would you know yet more?

As previously mentioned, the Þurs are associated with being keepers of immense knowledge. The water within Mímisbrunnr must be of significant ancient origin as this well is based under a root located in a region where the old primordial plane once was. All water comes from Niflheimr, and the river Élivágar which existed during the time before creation.

This same water is used by Mímir to water the base and roots of Yggdrasill. This same water was also sought out by Óðinn, in exchange for his eye, to learn of his death by the great wolf, Fenrísúlfr. This same water was also sought out by Heimdall in exchange for Gjallarhorn. This same water flows from the base of Yggdrasill into the nine worlds, so it must be of extraordinary significance to the Þurs.

Placing this very important well in the hands of a mundane being just simply does not make any sense considering the value of this well to the nine worlds, as well as the water within that is sought after for timeless knowledge. In my opinion, this gives my theory of Mímir being of the Þurs bloodline that much more weight, but this is still my personal interpretation. Mímir and the location of his well, the one Óðinn wishes to drink from in order to gain knowledge of all things, remain nonetheless noteworthy.

Another notable giant I wish to highlight is Þjazi. In the Eddas Þjazi is said to be a jötunn, but due to his characteristics and actions, I find this to be conflicting and believe he may be a Þurs. One very distinct characteristic of the

Þursar is the ability to shape-shift, and during the event of Loki luring out the goddess Iðunn⁷ from Ásgard, Þjazi transforms into an eagle, swoops down and grabs her, taking her back to his realm Þrymheimr (Thunder Home), located in Jötunheimr⁸.

Grimnismol 11:

The sixth is Thrymheim,
where Thjazi dwelt,
The giant of marvelous might;
Now Skathi abides,
the god's fair bride,
In the home that her father had.

Þjazi is an enemy of the Æsir who has the ability to shape-shift, and he had enough influence on Loki to have him manipulate Iðunn out of Ásgard. While this alone is not enough to confirm Þjazi is a Þurs, there may be a likelihood of him being so.

Rán, a jötunn, is known as the goddess of the sea, and wife of Ægir. Together they have nine daughters, including Hrímgæðr (Frost shrouded). Rán casts her net to drown men who venture at sea. In the following verse from the poem *Helgakviða Hundingsbana I*, escaping the dangers of the open ocean is referred to as escaping Rán.

Helgakviða Hundingsbana I 31:

But from above
did Sigrun brave
Aid the men and

⁷. “Ever Young”. Goddess of youth. She is the keeper of magic apples that she gives to the gods to keep them young.

⁸. Realm of the giants.

all their faring;
Mightily came
from the claws of Ron
The leader's sea-beast
off Gnipalund.

There are some things about her that point to the possibility of being a Þurs. Firstly, all waters come from the well Hvergelmir, located in Niflheimr. Being that she is associated with the sea, this may be of some connection. She can be seen as associated with death as she catches and drowns men in the open ocean. The only other beings associated with death or harboring the dead is Hel, queen of Helheimr, as well as Óðinn and Freyja who each choose half of the fallen warriors in battle to reside in Valhalla and Fólkvangr, respectively.

One of her daughters is named Hríngerðr. Hrímr is only associated with the Þursar, and the frost realm Niflheimr. Hríngerðr is also called a “corpse-hungry witch” by Þórr (in the guise of Atli).

Helgakviða Hjörvarðssonar 16:

"Corpse-hungry giantess,
how art thou called?
Say, witch, who thy father was!
Nine miles deeper
down mayst thou sink,
And a tree grow tall on thy bosom."

These are interesting things about Rán that I feel makes a plausible case for her being of Þurs-blood.

I want to bring up Hræsvelgr, but there is not very much information on him other than he takes the form of an eagle, sits at the world's end and causes the wind to blow by beating his wings in flight. The reason why I want to quickly

touch base on him is that he is a giant, and has the ability to shape-shift which is a common trait among them. Another possible þurs?

Logi (Fire) or Hálogi (High Fire) is a fire giant, and the personification of fire. He is the son of Fornjótr (Ancient Giant), and brother of the sea-giant Ægir. Considering the meaning behind Fornjótr's name, he may be the same as Aurgelmir, but this is highly unlikely. Being that fire giants are of Múspell descent, this would make Logi (and his wife, the fire giantess Glóð, which translates to glowing embers) a Þurs. Which in turn, would make his father and brother both þursar as they obviously share the same blood.

ELDRMEGIN

THE SCORCHING-POWERS

:MÆRMXIT YM HÆRHTIX MHHMTHM:

The first world to manifest from the void was the realm of fire, Múspellsheimr. It is a realm of flame, heavy smoke, blinding light and unbearable heat. Unchained fury and unquenchable chaos dominate this sphere. The etymology of Múspellsheimr is uncertain, but has commonly been accepted as "The home of Múspell". The Old High German word "Muspilli" means "worldfire" and in Old Norse "Muspellr" is a proper name in "Muspel's sons" lead by the fire giants.

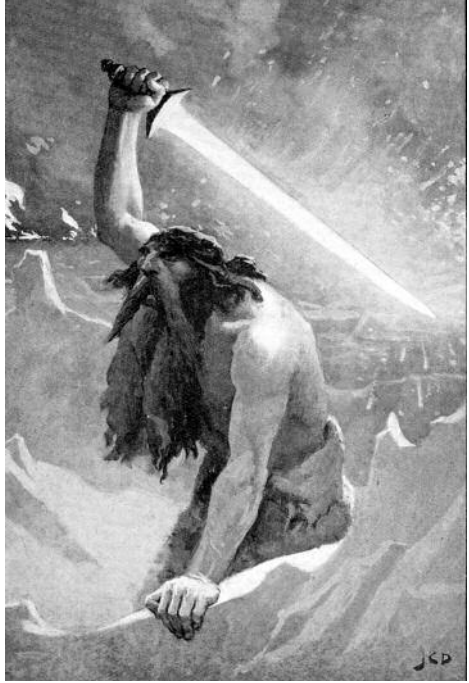
From a runological standpoint, this is important due to the fact that in conventional rune rows, the first Ætt reads as "FUTHARKGW". Fehu, being the primordial fire of existence, coming first in the rune row before Uruz, the primal rumbling underneath each and every movement of the universe. The primal, chaotic fire, the subatomic forces driving each atom we experience and know of today into entropy. This fire giving rise to and smiting creation as we know it at every given time, is of utmost note when examining the UTHARK row as well, with the return to Fehu's primal essence after experiencing a transmutation through the universe being the final goal in LHP rune magick. With this in mind, muspelheim is in essence the alpha and omega of Pan-Germanic cosmology, tempered by the poison waters of Niflheim to crystallize into matter and thought as we know them.

From this world comes the massive volcanic lord of fire, the father of the eldpursar¹ known as Surtr, "The Black/Swarthy One". He carries with him the sword Lævateinn, which is imbued with the destructive forces of fire and light, and is used to scorch Miðgarðr, ripping everything asunder and seeking to divide and rend order apart wherever it can bite. Surtr stands guard at the frontier of Múspellsheimr, awaiting the twilight of the gods.

The importance of Surtr within the Norse mythology can not be overlooked. While he is not a prominent figure within popular culture, he is by far the most momentous. As mentioned, Surtr is the wielder of Lævateinn, the sword of burning flames. He will lead the sons of Múspell to Ragnarøkkr from the scorched world against the Æsir.

Voluspo 52:

"Surt fares from the south
with the scourge of branches,
The sun of the battle-gods



The giant with the flaming sword, by Dollman.

¹. Fire-Giants.

shone from his sword;
The crags are sundered,
the giant-women sink,
The dead throng Hel-way,
and heaven is cloven.”

Surtr will arrive at Vígríðr² followed by the sons of Múspell with scorching fire before him and after him and Lævateinn held high. During the last battle, he will slay the god Freyr with a single blow for he is weaponless as he is without his sword, which he gave to the messenger Skírnir. He used the sword to threaten the jötunn Gerðr into accepting Freyr's courtship.

As the battle rages, Surtr will fling fire into all directions, and the nine worlds will burn to ashes. The gods will die, the giants and their kin will die, man and woman will die, and the Earth will sink into the sea.

Voluspo 57:

The sun turns black,
earth sinks in the sea,
The hot stars down
from heaven are whirled;
Fierce grows the steam
and the life-feeding flame,
Till fire leaps high
about heaven itself.

As the battle settles, the Earth will arise from the sea renewed. Óðinn's sons Víðar and Váli will survive, as will the two humans Líf and Lífðrásir, who hid themselves deep within Yggdrasil.

² The large field which will hold the final battle between gods and giants.

Voluspo 59:

Now do I see
the earth anew
Rise all green
from the waves again;
The cataracts fall,
and the eagle flies,
And fish he catches
beneath the cliffs.

The most prominent being within the Múspell-essence is the main antagonist of the gods, Loki³. Born of his parents the storm-giant Fárbauti⁴, and the isle-giant Laufey⁵. We could interpret that Fárbauti's name and character are inspired by the observation of the natural occurrence in the appearance of wildfires, in the sense of the lightning strike of Fárbauti onto the crown of Laufey causes a spark, and thus Loki was born of fire.

Loki is seen as the trickster in popular culture, but his true purpose is far beyond it. He is the direct architect of Ragnarök, and the father of the death trinity⁶ with the Purs-witch Gullveig. He is connected to the Kaunan rune (ᚲ) as the purest symbolization of fire. The paradox of Fehu is being projected through the lens of creation into a destructive yet creative force, the same way Fire is granted to man by Prometheus. His children also include Nari/Narfi, a speculated son named Valí and the eight-legged horse Sleipnir, all spawned from his love with a giantess. He has two brothers named Helblindi (which is also an alternate name for Óðinn), and Býleistr.

³. Lopt, Hveðrungr.

⁴. Bale-striker, Loki's father.

⁵. Leafy-isle, Loki's mother.

⁶. Jörmungandr, Hel and Fenrisúlfr.

Loki is the creator of the sword Lævateinn, kept by the wife of Surtr, Sinmara within a chest fastened by nine locks. Lævateinn is used by Surtr to slay Freyr and destroy the world at Ragnarök.

Fjölsvinnsmál 42:

"Lævatein is there,
that Lopt with runes
Once made by the doors of death;
In Lægjarn's chest
by Sinmora lies it,
And nine locks fasten it firm."

All throughout the Eddas, Loki constructs various plots against the gods, the world, man and existence itself. Ranging from giving a net he created to the Þurs Rán to drown men at sea, to luring the goddess Iðunn out of Åsgard to be kidnapped by the giant Þjazi. The most significant deed carried out by Loki is his direct hand in the death of Baldr, the most loved of all gods, and the son of Óðinn. This event is seen as a major role in the beginning of Ragnárok, when Loki tricked the blind god Höðr into shooting Baldr with the mistletoe spear, killing him instantly. Baldr represented the utmost innocence among the Æsir, had all matter swear not to harm him, and would play games with his fellow gods and goddesses asking them to throw all sort of weapons at him, to no avail. His murder by Loke was a pure expression of his contempt for the status quo within the cosmos, and a deliberate upset of it by destroying one of its most perfect archetypes of life.

Loki is the father of what I call the death-trinity. With his consort Gullveig (as Angrboða) they bore Hel, the Miðgarðsormr⁷, Jörmungandr and the massive black wolf Fenrisúlfr. These three very significant giants all play roles within the events leading up to, and during Ragnarök, and all represent in their own way, to my understanding, the three faces of chaos and entropy.

⁷. World Serpent.

The heavy influence of Loki upon others within the Eddas is undeniable. Whether it be outright lying to those around him, deceiving others into committing treacherous acts for his own benefit or taking various shape-shifting forms to obstruct the lives of men, giants and gods alike. The only agenda Loki carries is his master plan to incite Ragnarök.

After his plan to forge the path towards life's end, the Æsir deem it necessary to bind Loki for his never-ending deceit. His is found under the waterfall Frangrsfors in a stream disguised as a salmon after he threw a net he fashioned to capture food (Which is the same net he gave to the giantess Rán). Once captured by Þórr, Loki was taken to a cave where he was bound to three stones. His son Váli is said to have been transformed into a wolf and then dismembered his brother Nári, so that the Æsir could use his entrails to bound Loki. It is there that the son of Fárbauti will remain until Ragnarök.

The importance of the Múspell-essence is that the fires represent the destruction of one's ego, and the fire-born spirit that lays within. The primal essence burns the shell, and the phoenix emerges from the husk of its former self. Just as fire is a purifying force in many traditions, so can it be viewed in the Nordic tradition. To burn one's flesh and boil one's blood with the immeasurable heat of the primal fire is an initiation into the absolute self. To work with the Múspell-flames, one must be able to sacrifice parts of one's self in order to burn away the walls of convention, ego, and attachment that cloud the true self and keep it from emerging. These fires can emerge as trials and tribulations of life or deliberate subjecting of the self to penances and disciplines that break down the ego and attachment currently entrenched in the individual's life. Once overcome, the individual is then rendered an empty vessel to begin their journey. Drawing a comparison to the tradition of Alchemy, this could be compared to the first step in transmutation, Calcination, as well as the final step into becoming pure and golden.

The runes attributed to Múspell are:



SOWILO // SUN // The rune of Surtr. Represents the destructive forces of Surtr, and the most powerful aspects of fire. Furthermore, this rune is also attributed to victory (Sigr) and the sun. The pure ecstasy of the spring rites. The wild orgies and bloodlust that besets the entranced.



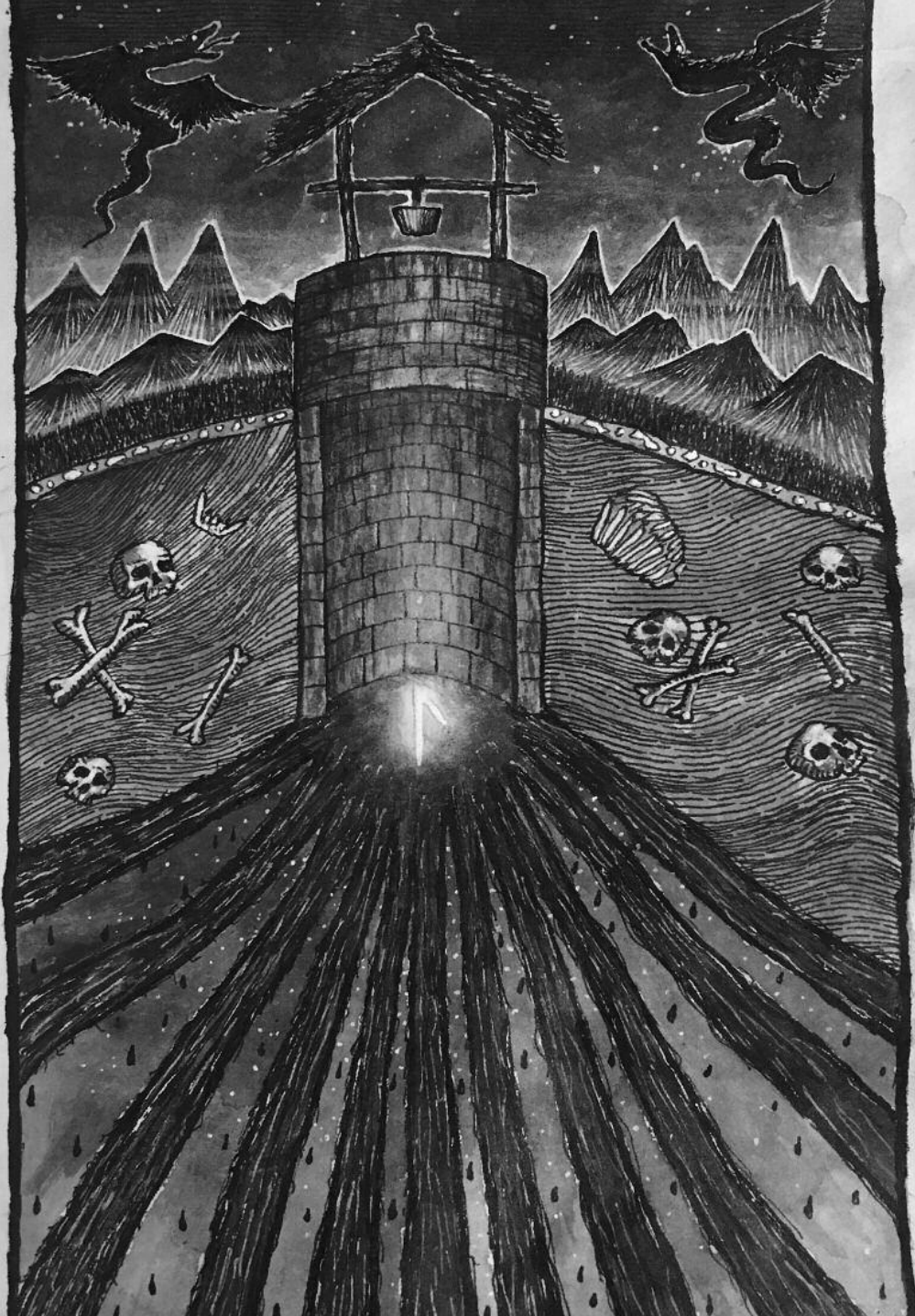
KAUNAN // TORCH // The rune of Loki. Represents burning black fire and radiant energy. A beacon of Loki's hidden Promethean light. Also symbolizes Jörmungandr. Where Satan burns the obstacles, Lucifer lights the way. The black sun, and the slumbering divine spark in all of us.

When working with these runes in the Myrkþursablót tradition, it is important to understand that they are of pure and illuminating power. The force they emanate is immense and when used improperly it may cause a backlash upon the practitioner. Like all dark meditations and practices, these are dealing with darker aspects of the mind and spirit, and thus are not for the feeble of mind or the curious dabbler. These runes may be cast or meditated upon to call forth and speak with fire-giants or for rituals and meditations involving self-empowerment. They naturally can be unpredictable to work with and should be treated with respect and approached with appropriate caution.

The purpose of these runes is to ignite the spirit within, burn away one's ego and become immersed in the element of fire. Keep in mind that malicious intent with these runes always carries the consequence of being burned in return. The use of fire runes is recommended for the practitioner's personal spiritual empowerment, and not for negative gain or mere boon. For those

uses of rune magick one may be more familiar with, it would be better to refer to other paths centering around simple folk magick and boon granting.

These runes are most potent during summer, under the blazing heat of Sól.



HRÍMMEGIN THE FROST-POWERS

.HRÍMR MXIT YM KRÞHTMM MHHMTLM.

The second world to be made manifest was the realm of icy stillness, Niflheimr. A dead, desolate and frozen realm, and home to many beings and important locations. Niflheimr is home to Helheimr, the valley of the dead and abode to its keeper Hel, who rules from her hall Éljúðnir.

In Norse mythology Hel is seen as a death-goddess, for she cares for the souls of those who passed away from a non-violent death (the straw-dead, as they were referred to as). The souls of those who died in battle or hunt are taken away to Valhalla or Fólkvangr. The phrase “Gå I Hel” means “Go to Hel” or “Go to die”. Being the daughter of Gullveig (as well as Loki), she is of hrímburs blood. The etymology of Hel derives from the Proto-Germanic word “haljō”, which means “one who covers up or hides something”. Like many, many other folk religions globally, death is viewed as passing beyond a veil. Many different words and phrases used in the Old Norse language reference to Hel as/or related to death. In the book Skáldskaparmál, a jötunn named Helreginn, meaning “Ruler of Hel” is noted. Other than this name, there is no other information on this specific reference but considering its definition we can safely assume it is another name for Hel.

In the Prose Edda, High describes her to King Gylfi (whom is disguised as Gangleri on his travels).

Gylfaginning 34:

Hel he cast into Niflheim, and gave to her power over nine worlds, to apportion all abodes among those that were sent to her: that is, men dead of sickness or of old age. She has great possessions there; her walls are exceeding high and her gates great. Her hall is called Sleet-Cold; her dish, Hunger; Famine is her knife; Idler, her thrall; Sloven, her maidservant; Pit of Stumbling, her threshold, by which one enters; Disease, her bed; Gleaming Bale, her bed-hangings. She is half blue-black and half flesh-color (by which she is easily recognized), and very lowering and fierce.

Hel plays a very specific role within the path to Ragnarök. After Baldr (god of light), son of Óðinn, is killed by his brother Höðr by the treachery of Loki and he is sent to Helheimr, Óðinn's messenger Hermóðr rides to Helheimr for nine nights on the eight-legged horse Sleipnir to bring him back from the underworld and back to Ásgard. Hermóðr begs Hel to release Baldr after telling her of the world's great sorrow over his death, to which Hel replied if all things weep for him he shall return. But if one single being refuses to weep, he will remain in Helheimr, snuffing the light of life unto the world.

Gylfaginning 49:

At morn Hermóðr prayed Hel that Baldr might ride home with him, and told her how great weeping was among the Æsir. But Hel said that in this wise it should be put to the test, whether Baldr were so all-beloved as had been said: 'If all things in the world, quick and dead, weep for him, then he shall go back to the Æsir; but he shall remain with Hel if any gainsay it or will not weep.'

Hermóðr rode back to Ásgard bringing the news that if all living and dead mourn the soul of Baldr, he shall return from the cold and harsh underworld of Helheim. The Æsir swiftly sent out messengers across the nine worlds to deliver the request. As the messengers returned him, they found within a cave the giantess Þökk (The same giantess who probed Frigg what she did not ask to no longer harm Baldr). They asked her to weep for Baldr in which he may return to the living.

Gylfaginning 49:

Thökk will weep | waterless tears For Baldr's bale-fare; Living or dead, | I loved not the churl's son; Let Hel hold to that she hath!

The jötunn woman Þökk who was found in “a certain cave” refused to weep for Baldr. I have found no sources to possibly identify this cave. Could it be the same cave that Loki is eventually bound within? It is said to be Loki in disguise, and he does indeed take claim to this in Ægir's hall amongst the gods, where he routinely “Flyts” (calls out challenges to and mocks) the gods, and boasts of his own unruly exploits.

Lokasenna 27-28

Frigg spake: "If a son like Baldr | were by me now, Here within Ægir's hall, From the sons of the gods | thou shouldst go not forth Till thy fierceness in fight were tried."

Loki spake: "Thou wilt then, Frigg, | that further I tell Of the ill that now I know; Mine is the blame | that Baldr no more Thou seest ride home to the hall."

So Þökk the giantess refused to weep for Baldr, and so Baldr and his light will remain in Helheimr until the world arises from the ashes after Ragnarök. Keeping Baldr in Hel renders him useless in the Twilight of the Gods, for he will be unable to do battle against Hel's people, thus ensuring a victorious siege from the Þursian hordes against the Æsir and the world of man...

Locations

Niflheimr is a vast and harsh frozen tundra. The deepest of all worlds, it is situated to the north of Ginnungagap. In Niflheimr we can find many locations that play important roles within the Norse concept of death, dying and the after-life:

Helheimr: A world of nothingness and hidden mysteries. A realm of death where secrets of existence (the runes) are kept. All who those who have not died

a violent death come to the underworld. The existence after death in this sphere is not an unpleasant one, if only a bit boring. It would be worthy to note that the mysteries and secrets of the runes (which in this cosmology are essentially a map of existence in its entirety) are kept in this specific place. Death being an initiation into hidden knowledge is no uncommon theme here.

Náströnd: "The Corpse Shore". A horrific place within Niflheimr that acts as the afterlife to those in life who committed acts of murder, adultery, and oath-breaking. These three were considered the worst crimes to commit.

Niflhel: The lowest level of Helheimr. Niflhel is only referenced a few times within the Eddas.

Gylfaginning 3:

"The greatest of all is this: that he made man, and gave him the spirit, which shall live and never perish, though the flesh-frame rot to mould, or burn to ashes; and all men shall live, such as are just in action, and be with himself in the place called Gimlé. But evil men go to Hel and thence down to the Misty Hel; and that is down in the ninth world."

The importance of the Nifl-essence is that the ice represents the frozen, empty state of consciousness while deep in trance. The darkest corners of the mind, and the gateway to further realms within the subconscious. While in deep meditation, the Nifl-essence extinguishes the fires within the mind and thought, slowing them to a stasis and letting the hustle and bustle of everyday fleeting thoughts fall away, giving way for open and untainted concentration. While the Múspell-essence is meant to ignite the practitioner's spirit, the Nifl-essence is meant to bring it to a halt, to induce a placid trance and simulate "death", bringing one closer to their shadow-self.

The most significant and important location within Niflheimr in my opinion is Hvergelmir ("bubbling boiling spring"), a major spring.

Grímnismál 26:

"Eikthyrnir is the hart | who stands by Heerfather's hall And the branches of Lærath he bites; From his horns a stream | into Hvergelmir drops, Thence all the rivers run."

Gylfaginning 4:

"It was many ages before the earth was shaped that the Mist-World was made; and midmost within it lies the well that is called Hvergelmir, from which spring the rivers called Svöl, Gunnthrá, Fjörm, Fimbulthul, Slídr and Hríd, Sylgr and Ylgr, Víd, Leiptr; Gjöll is hard by Hel-gates."

Hvergelmir is the source of all waters that flow throughout the nine worlds as the river Élivágar flows from its mouth, and is one of three (the other two being Urðarbrunnr and Mímisbrunnr) locations under the three roots of Yggdrasill. The spring Hvergelmir is in the center of Niflheimr, underneath one of the three roots of Yggdrasill, where the black dragon Niðhøgg dwells. All waters of life that stretch across the Nine Worlds come from this spring.

Mímisbrunnr is a well located deep within the reaches of the underworld (Jötunheimr) in the domain of the hrímþursar where the primordial plane of Ginungagap once was before the worlds came into being. It is guarded by the hrímþurs Mímir, who drinks from the well every morning from Gjallarhorn and waters the roots of Yggdrasill.

Völuspá 29:

" I know where Othin's
eye is hidden,
Deep in the wide-famed
well of Mimir;
Mead from the pledge
of Othin each mom
Does Mimir drink:
would you know yet more?"

Myrkursablót: Nightside of The Old Norse Mythology

One noteworthy detail on Mímisbrunnr is the speculation that Óðinn may not be the only one to sacrifice a body part to the well for a reward:

Völuspá 27:

“I know of the horn
of Heimdall, hidden
Under the high-reaching
holy tree;
On it there pours
from Valfather's pledge
A mighty stream:
would you know yet more?”

(Old Norse script)
“Veit hon Heimdallar
hljóð um fólgit
undir heiðvönum
helgum baðmi.
Á sér hon ausask
aurgum forsi
af veði Valföðrs
vituð ér enn, eða hvat?”

Most suggest that "Heimdallar hljóð" means Heimdall's horn, but the Old Norse word hljóð means hearing. If this is the case, one possible theory is that Heimdall gave his ear in return for wisdom, or Gjallarhorn to sound the beginning of Ragnarök.

The most important aspect of Niflheimr is the original waters of creation that flow from it.

Élivágar (Ice waves) are the rivers that flowed through Ginnungagap at the beginning of the world.

Gylfaginning 5:

"The streams called Ice-waves, those which were so long come from the fountain-heads that the yeasty venom upon them had hardened like the slag that runs out of the fire, -these then became ice; and when the ice halted and ceased to run, then it froze over above. But the drizzling rain that rose from the venom congealed to rime, and the rime increased, frost over frost, each over the other, even into Ginnungagap, the Yawning Void."

The eleven rivers that flow from Élivágar are Svöl, Gunnthrá, Fjörm, Fimbulthul, Slidr, Hríd, Sylgr, Ylgr, Vid, Leiptr and Gjöll. Élivágar plays a huge role in the birth of Aurgelmir as he was born from the venom that drips from them.

Gjöll flows the closest to the gates of Hel, which is spanned by the bridge Gjallarbrú (Gjöll's bridge). Gjallarbrú holds prominent importance in the lore. This is the bridge the god-messenger Hermóðr crosses to reach the lands of Helheimr to find Baldr after his death.

Gylfaginning 49:

"Now this is to be told concerning Hermóðr, that he rode nine nights through dark dales and deep, so that he saw not before he was come to the river Gjöll and rode onto the Gjöll-Bridge; which bridge is thatched with glittering gold. Móðguðr is the maiden called who guards the bridge; she asked him his name and race, saying that the day before there had ridden over the bridge five companies of dead men; but the bridge thunders no less under thee alone, and thou hast not the color of dead men. Why ridest thou hither on Hel-way?"

He answered: 'I am appointed to ride to Hel to seek out Baldr. Hast thou perchance seen Baldr on Hel-way?' She said that Baldr had ridden there over Gjöll's Bridge, --'but down and north lieth Hel-way.'

Slidr is a river in Hel. Glaciers pour into it from the frozen well Hvergelmir, and swords churn beneath its waters.

In the poem *Helgakviða Hundingsbana II*, the river Leiptr is mentioned during

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the dispute between the valkyrie Sigrún and her brother Dagr after he has killed her husband, the hero Helgi Hundingsbane.

Helgakviða Hundingsbana II 29:

"Now may every
oath thee bite
That with Helgi
sworn thou hast,
By the water
bright of Leipt,
And the ice-cold
stone of Uth."

The tradition of meditation places heavy emphasis on Nifl-workings as the journey through stillness and silence is the most effective way to fully strip oneself down to raw material and venture blind, deaf and dumb into the underworld of the subconscious. To obtain the hidden secrets and the wisdom of the runes, it is important to know that only when you have stared into the eyes of emptiness and your sense of self is lost in its unwavering indifference, can you finally ascend from the dark and erupt into the fierce light of ascension. Never Nietzsche's words resonated with more truth than now: "For when you gaze long into the abyss, the abyss gazes also into you."

The Nifl-runes are:

I

ISAZ // ICE // The rune of Gullveig. Represents focus and concentration. Symbolizes the icy cold of Niflheimr, and the frozen state of meditation.

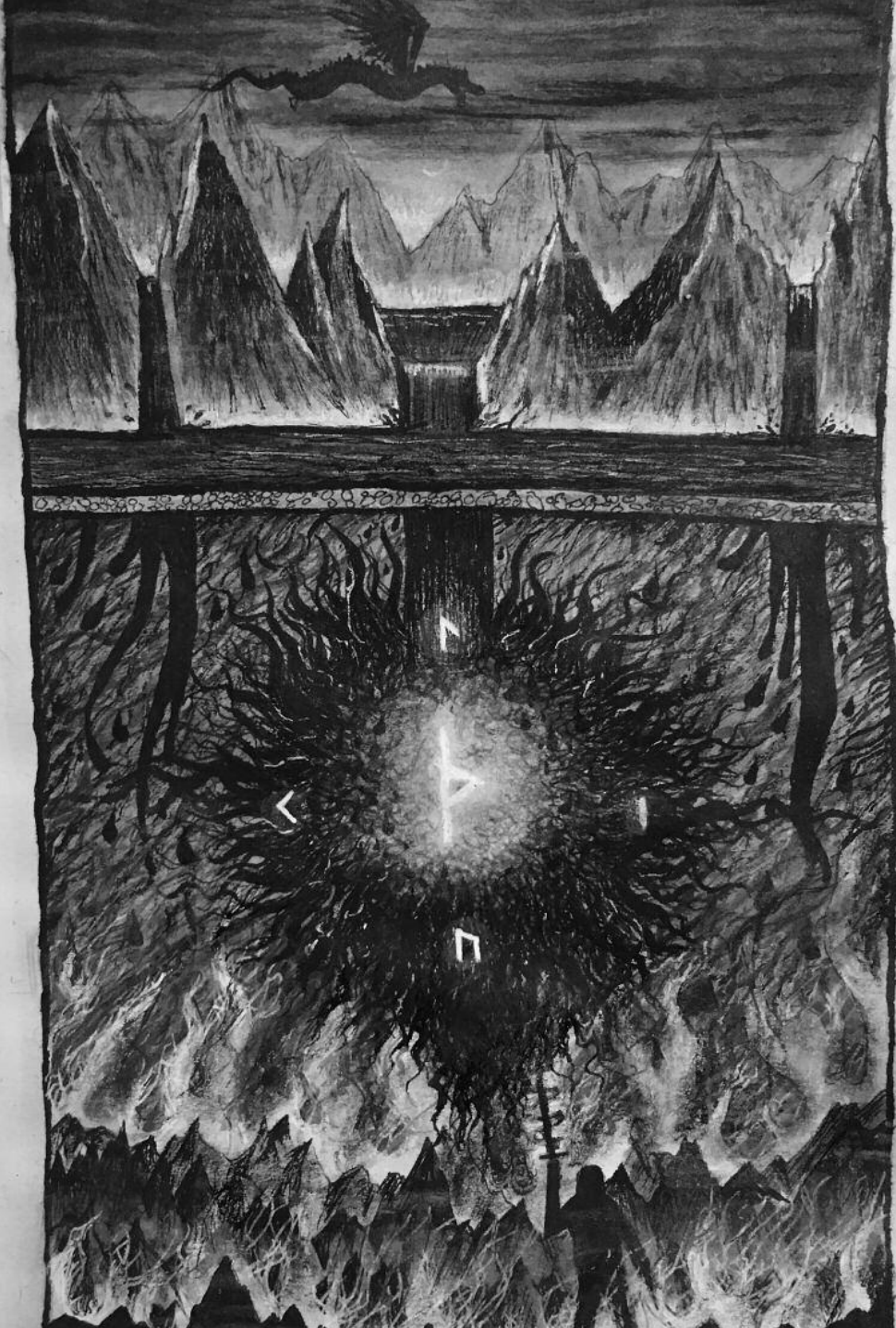


LAGUZ // WATER // The rune of Élivágar/Jörmungandr. Represents the original waters of creation. Symbolizes the primordial spring Hvergelmir and its eleven rivers.



HAGALAZ // HAIL // The rune of Hel and storms. Symbolizes the realm of Helheimr, the world of nothingness and hidden mysteries and where the secrets of existence (the runes) are hidden. Represents the darkened initiation into the runes, and the seed of knowledge. The cracking of the skies and the storm's washing away of everything to their bare essence.

Most potent during winter under the frozen cold of Mani.



AUÐRUNAR SECRETS OF THE VOID

:FAYRNTA HMKRMM M YM PMW:

A vast, empty place of endless darkness. The void of space and time where neither physical laws of either space or time applied the way they do today, harboring creative powers floating without limit between the rifts of existence. It could be described as a state of paradox: everything and nothing at once. This primordial void that was known as Ginnungagap.

Múspellsheimr, the realm of fire, was the first to exist. After many ages, Niflheimr, the realm of ice, came to counter-balance the raging fires. From this realm a massive river named Élivágar that branched out into eleven directions stretching across black empty space. The source of this river started at the base of the spring Hvergelmir, which lays under one of the main roots of the world tree, Yggdrasill. When the massive rime and ice of the frozen realm became heavy and overbearing, it began to spill from the Northern hemisphere of the void. To the southern hemisphere, radiant and engulfing flames began to spark and immeasurable heat arose from Múspellsheimr.

As these two primordial elements began to meet within the middle of Ginnungagap, the birth of creation, like from the womb of a mother, began to flourish as the meeting of fire and ice gifted the physical universe with life, containing aspects of both realms. From a void as black as a starless night, a deep ocean that stretches beyond sight, a forest shaded from the moon, life was given unto the world of being and from this creation.

The purpose of the practitioner is to become one with the essence and bliss before creation, and to become as pure as its beginning by withdrawing from it. We as organisms are made from the dust of stars and proto-cosmic matter. It is our destiny to release ourselves from the shackles of flesh and ignite the true fire within ourselves. Our spirits are our true selves, while our flesh, bones and blood are a mere vessel, transitioning in the nether. All is one and the same, merely different in its state of transition. In terms of modern physics, matter can be described as collections of atoms vibrating at different energy levels, and their subsequent building blocks of subatomic particles are themselves just force fields. Matter as a solid construct within an ethos denying the invisible and occult is only as real as the individual's perspective. Once this body dies, the husk is abandoned as its use has expired and reverts back to its original, primordial state, provided we have earned our place among the old ones and thrown off the shackles of cyclical existence and its inherently limited nature.

The etymology of Ginnungagap is unknown, but an alternative meaning focusing on the prefix "Ginn", suggests that from words such as Ginnheilagr, "the most holy/supreme gods", Ginnregin, "holy powers/gods", Ginnungagap can roughly be translated into "A holy/sacred vast space", placing reference to the primordial essence of un-creation in the darker aspects of Norse spirituality. If we analyze the definition found in the *"An Icelandic-English dictionary"*, by Richard Cleasby and Gudbrand Vigfusson, 1874:

Ginnunga-gap, n. chaos, the formless void, in which abode the supreme powers, before the creation.

We can see that this definition places heavy emphasis on the authority of the Púrs, instead of the Æsir. Aurgelmir was born from Ginnungagap and spawned his race of giants from which all wisdom is derived. The phrase "the supreme powers" to my understanding references the giants and their primordial reign through their limitless knowledge and power, as well as the secrets of the runes which were crafted and born in the yawning abyss before anything comparable to what we could call existence had need of being.

The concept of a vast and empty space where life is born puts into perspective how man sees his own creation. Through all walks of life, and many various cul-

tures, we entertain the idea of a proto-cosmic structure which started all life. One interesting comparison to draw would be a similar creation myth being present in the Hellenic tradition.

“The notion of the Void when it is first encountered is somewhat frightening. The reason for this is that it bears no identity, this great emptiness has no self-being. It is like a confrontation with annihilation, this unidentifiable and unique non-thing.”

-Paul Bitton

MYRKRÚNAR THE DARK RUNES

:MYRKRÚNAR YM MYRK RÚNMY:

When it comes to runic magic and meditation, the Uþark row as coined by philologist Sigurd Agrell is the main system used within Myrkþursablót. The Uþark row represents death through primordial darkness (Uruz) and the glorious reward of spiritual rebirth (Fehu). The Uþark row is seen as a journey from dark to light as you travel from each rune to reach the end of the row. After great extensive study, meditation and ritual, the Uþark row grants its wisdom to those who are willing to begin walking its path and learn its secrets for it is a dark and misty dirt road into unknown wilderness which offers no guide.

For more information on the rune system, one would be wise to read the volumes *Die spätantike Alphabet-Mystik und die Runenreihe* ("The Alphabet-Mysticism of Late Antiquity and the Sequence of the Runes") by Sigurd Angrell, or *Uthark: Nightside of the Runes* by Thomas Karlsson.

The following is my personal understanding of the Uþark row, within the Myrkþursablót tradition as used from the basis of the Elder Futhark.



Uruz // The rune of Ginnungagap. Represents the birth of creation and the original state of being. Symbolizes the womb of which all is born. The beginning of the cycle and the start of one's journey.



Thurisaz // The rune of the Þurs. Represents the marriage between fire and ice. The Thorn that bites. Symbolizes the two realms before creation, Múspellsheimr and Niflheimr. The rune of the two primal elemental forces. The antithesis of Ansuz, the rune of untamed chaos.



Ansuz // The rune of the Æsir. Represents the divine energy of natural balance within existence. Wisdom and Initiation. The ascent into the practitioner's spirit-being. As mentioned by Thomas Karlsson in the book "Uthark – Nightside of the Runes" Ansuz is the third rune of the Uþark row. Three is the divine number, making Ansuz the most prominent rune within the row.



Raido // The rune of order. Represents the sun-wheel (sauvastika). The journey. Pursuit of self mastery. Symbolizes the traveler and the route of progression in ones life. The wheels of universal movement.



Kenaz // The rune of Loki. The fire rune, or the torch rune. Represents the spiritual fire within. Also represents Jörmungandr. The immense energy of the sun. Belongs to Múspellsheimr. Symbolizes both the scoring fires, the luminous eternal light, but also burning destruction.



Gebo // The rune of sacrifice. Represents the aspects of oneself that must be destroyed to achieve enlightenment. Symbolizes the exchange of life between man and the gods. A divine gift.



Wunjo // The rune of happiness. Represents the energy of life and divine essence of nature. Symbolizes good fortune and luck. The granting of boons.



Hagalaz // The rune of Hel. Represents death and the hidden path; the initiation into the runes. The battering storm. Trials and tribulations. Belongs to Niflheimr. Hagal is the mother rune. The cold bite of storms.



Nauðiz // The rune of secrets. Represents the descent into the hidden path of the runes. The crossing of paths. The forge on which all is tempered or broken. Symbolizes the Norns who spin the threads of destiny for all mankind.



Isa // The rune of Ice. Represents Gullveig and the primordial cold. Symbolizes meditation/trance, focus and concentration. The rune of hibernation, and the cooling of the senses. The still waters are clearest. Belongs to Niflheimr.



Jera // The rune of nature. Represents the cycle of the seasons and the rebirth of oneself. Cycles within cycles. The ages, Yugas and the eternal turn of the wheel. Symbolizes the year span. It is connected to the harvest.



Perþro // The rune of Mímisbrunnr. Represents the underworld and the womb of death. Initiation and rebirth through sacrifice.



Eihwaz // The rune of Fenrisúlfr. Represents the wild hunt and the untamed holy fire of the wolf spirit. The transformation into the feral self. Corresponds to the yew tree, and symbolizes the world tree Yggdrasill.



Algiz // The rune of life. When inverted represents death and the dark powers. Polarity. Creation and un-creation. Life and Death. Being and Unbeing. Symbolizes the Elk for its upper lines correspond to the Elk's antlers. It represents protection.



Sowilo // The rune of the Sun/Surtr. Sowilo is the purest of light and the most power of radiant energy. Can be seen as Baldr's rune. Also represents the destruction of the world and the fire-sword Lævateinn. Symbolizes the most powerful aspects of the sun. Belongs to Múspellsheimr.



Tiwaz // The rune of victory. Represents the courage to achieve wisdom within oneself to overthrow fear. The blood spilled in bravery. Belongs to the war god Tyr. Symbolizes courage and justice as well as self-sacrifice. Seen as the masculine, phallic rune of man.



Berkano // The rune of birth. Represents seiðr and the balancing point of life and death. Erotic magick. The beginning of new things. Symbolizes fertility and witchcraft. Seen as the rune of birth and as the feminine womb of woman.



Ehwaz // The rune of Sleipnir/Heldrasill. The rune of the horse. Represents the journey into darkness to seek the hidden wisdom. This rune symbolizes the cooperation between man and animal, as the Horse is the magical animal in Nordic tradition.



Mannaz // The rune of Man, the rune of self. Represents one's being and the realization of one's power. Symbolizes the bond between man and woman, for the rune can be seen as two people holding each other.



Laguz // The rune of Élivágar. Represents the waters of Niflheimr. Also represents Jörmungandr. Dark, lunar force. Shakti and the willful side of the feminine. The devouring face of mother earth. Symbolizes blood and menstruation. Connected to dreams of the moon. Belongs to Niflheimr.



Ingwaz // The rune of fertility. Represents the proto-cosmic womb and the beginning of time. Axis of opposites. Symbolizes the masculine seed of man, or the feminine womb of woman. The rune of potential.



Opala // The rune of Óðinn. Represents the dark aspect of oneself in order to ascend into light. Sacrifice for initiation. The opening of the eye of Óðinn/Shiva/Lucifer. Symbolizes the act of inheritance and the rune of one's clan/family. Is seen as the rune of historical value of ancestry.



Dagaz // The rune of Day and awakening. Represents the illumination of one's inner fire. Symbolizes the clarity and the cycle of time. Dagaz corresponds to the beginning of all that is new. It is the highest point of the year and symbolizes the Summer Solstice.



Fehu // The rune of completion. Symbolizes the wealth and reap of rewards of one's adventures. Represents the spiritual wealth of one's journey to obtain the hidden wisdom. The return and departure. Universe B. The ending of the journey and the end of the cycle.

FORNÞURSAR THE ANCIENT ÞURS

:YRR+M+T+M YM A+K+M+T+ M+M+:

The dark tradition of Norse spirituality does not place acknowledgment on the Æsir as keepers of the truth, but instead on the Þursar, the oldest beings. It is through them that the hidden secrets of the runes and the ancient wisdom is obtained. They are not to be seen as gods, but as teachers the adept wishes to commune with in order to garner knowledge for their own use. They are the sons and daughters of Aurgelmir, who was born from the infinite void before time was time.

Fenrisúlfr, The black wolf of destruction. He is the essence of the feral, wild part of the self and the first born wolf, as well as the father of all wolves and werewolves. The wolf is the single most freeing aspect of the wild, for it is an untamed and independent force. He is the offspring of Gullveig (As Angrboða) and Loki. A bestial þursian power spawned within the darkness of Járniðr. Known as Vánagandr, "Wolf of the river Ván", which flows from his mouth as he is restrained. His brothers and sons are Hati and Sköll.

Jörmungandr, The world serpent. It represents the marriage of fire and ice as the ultimate symbol of power. It symbolizes the power of Gullveig (Isaz) and Loki (Kaunan) as one, combining fire and ice into a corrosive venomous elixir that brings the one into a subconscious state, eroding false ego and letting what lies deep within rise to the surface for further purification. It is linked to the ON concept of the primordial eitr (poison) that flows from the original waters.

Eitr represents the gnosis which is spread by the þurs-powers to destroy the ego. This eitr is the same poison that brings Þórr to death with his last nine steps after the two battle at Ragnarök. Jörmungandr is in turn killed by Þórr. It grew so large, Óðinn cast it into the sea and it surrounds Miðgarðr. As Jörmungandr releases its tail, it initiates the beginning of Ragnarök as it rises from the sea and poisons the sky. This mythological action is significant to note as it the image of the ouroboros' unbroken circle released, heralding the era's (or in Vedic myth, Yuga's) end.

Hel, The goddess of death. She rules over Helheimr from her hall Éljúðnir. She is the pure representation of death and the cold darkness of Niflheimr as seen in "Niflhel". She is symbolized by the raven, as they are seen to represent her presence. She rides the black three-legged death-horse, Heldrasill. Welcomes the crossed over souls of those who died in life. She is described as being of a white-ish blue hue and is joined by two halves. One side of her is half-dead, the other is half-alive.

Loki, The fire giant who infiltrates the hall of the gods. Son of Laufy and Fárbauti, the adversarial force of the pantheon, director of Ragnarök and bringer of the world's end. Creator of the flaming sword of destruction, Lævateinn. Surtr "The Black one". One of the oldest Þurs, and guardian of Múspellsheimr. Carries the sword of destruction, Lævateinn and will use it to reduce the world to ashes and slay Freyr at Ragnarökkr. He is the embodiment of the inevitability of the end, and the purifying destroyer.

Surtr, "The Black one". One of the oldest Þurs, and guardian of Múspellsheimr. Carries the sword of destruction, Lævateinn and will use it to reduce the world to ashes and slay Freyr at Ragnarökkr. He is the embodiment of the inevitability of the end, and the purifying destroyer.

Niðhogg, "Malice-Striker". The black dragon who resides in Hvergelmir gnawing upon the root of Yggdrasill, poisoning it from within. He can be found in Nástrond sucking the blood of corpses who wash up on the shores. He does not perish by Ragnarökkr. As the great battle concludes, he will fly from the mountains of Niðafjöll and into the distance, thus signifying the end of darkness. He

is the venomous energy similar to Kundalini in Hindu tradition, as some interpretations say.

Gullveig, The old one who dwells in the East. Known by the names *Heiðr*, *Aurboða*, *Angrboða*, and *Hyrrokin*. Mother of *Fenrisúlfr*, *Jörmungandr* and *Hel* from *Loki*. She symbolizes death, black magic, and the dark runes. She lives within *Járnviðr*¹, the dark forest, home of wolves, werewolves and trolls, east of *Miðgarðr* and to the north of *Jötunheimr*. The mother of the death trinity, as well as all wolves and werewolves. She is known by many names but there are a couple that are most important within the dark tradition.

She is known by the name *Heiðr*², the black witch. She wanders *Miðgarðr* searching for wicked women to cunningly teach her black witchcraft.

Voluspo 22:

Heith they named her
who sought their home,
The wide-seeing witch,
in magic wise;
Minds she bewitched
that were moved by her magic,
To evil women
a joy she was.

She is known by the name *Aurboða*, the giantess. The wife of the jötunn *Gymir*, and mother to the giantess *Gerðr*. She served as a maid to *Freyja*, and in theory may be the reason *Freyr*, by some sort of wicked magic, gives up his sword *Lævateinn*.

¹. Ironwood.

². "Shining one".

She is known by the name Angrboða³, the wolf priestess. Mother to Jörmungandr and Hel, as well as all wolves and werewolves, with Fenrisúlfr within the forest Járnvíðr. The wife and mate of Loki.

Voluspo 40:

The giantess old
in Ironwood sat,
In the east, and bore
the brood of Fenrir;
Among these one
in monster's guise
Was soon to steal
the sun from the sky.

She is known by the name Hyrrokkin⁴. There is not much accounted for of Gullveig under this guise except for one saga in *Gylfaginning*.

Gylfaginning 72-73:

“Then word was sent to Jötunheim after that giantess who is called Hyrrokkin. When she had come, riding a wolf and having a viper for bridle, then she leaped off the steed; and Odin called to four berserks to tend the steed; but they were not able to hold it until they had felled it. Then Hyrrokkin went to the prow of the boat and thrust it out at the first push, so that fire burst from the rollers, and all lands trembled.”

³. “The one who brings grief”.

⁴. “Fire-smoked”.



ULHEDNAR CULT OF THE WEREWOLF

.NIFHMÝTAR LNM MY YM PMRMPPYK:

I

"If he were not restrained, he would devour the world."

Deep in the Ironwood, to the east, lay a witch who bore the kin of wolves. Járnaviðr is the home to the most terrible þursian beings known to the Nine Worlds. Gullveig, mate to Loki, is mother of the trinity of death. Her eldest Hel, goddess of the underworld, and Jörmungandr, the mighty serpent, the encircler of all lands.

But another was born from the womb of acosmic darkness itself, the wrathful beast of pure chaos. He is known by many names, but I know him by his most proper in my eyes, Vánagandr. His spirit is the deepest of any entity, and the most powerful energy I have ever to come in contact with. In this chapter I will focus on what I believe to be the true essence of the black wolf of wrathful chaos. To understand the true wolf entity, you must understand what makes up the essence of Vánagandr. He is the un-tamed wild, and the wisdom of the wolf spirit. A wolf is a shadow and should never be chained. To me, Vánagandr represents the very essence of chaos. He is the antithesis of law and order. Without chaos in one's life, you fall into stagnation with no room for growth. That is what Vánagandr represents to me.

He is the allegory of the wild. An un-tamed force that dwells deep within the darkness. The offspring of Gullveig and Loki, a bestial þurs-wolf, wrathful and impossible to control. He was spawned in Járnviðr, the darkness in which he dwell. He is the first and most powerful wolf, making him the father of all wolves and werewolves. He bore with his mother Gullveig, terrible offspring of wolves and werewolves, among them being Garmr, Hati and Sköll whom are also his brothers. He is the true essence of þursian blood taken to its furthest point. Thurs are deformed by nature, and he is the product of þursian nature at the ultimate level.

Vánagandr means "Wolf of the river Ván," the poisonous river that flows from his mouth from being restrained by Glepinir, "Deceiver" by the Æsir. The prefix "gandr" also connects him to Jörmungandr, his serpent sibling. He is of Múspell essence from his father, Loki, as he shall spit flames of Múspell power upon Óðinn at Ragnarök. To understand why Vánagandr is placed in restraints is to understand the nature of the world. Natural disasters ranging from the ocean, the sky, to the earth itself destroy human life on a daily basis, and this is the essence of chaos.

Vánagandr is the true essence of chaos, if he were not held in restraint, he would devour the world. As he lay chained, his jaws stretch from the earth to the stars. Gullveig and Loki knew that it was necessary to allow him to be chained until Ragnarökkr as part of the ultimate goal formed by Gullveig to bring destruction upon the Nine Worlds. Everything has a purpose, and his restraintment was a small sacrifice for a greater purpose.

He is the source of dark wisdom. If you were to look into the eyes of the great wolf as he lay chained under Gleipnir with a sword through his muzzle, you would see the necessary sorrow of binding such a great power. Understanding the nature of his power is to understand the self-control we must have without our self. The inner-beast that lays within our hearts can be understood by knowing the purpose behind Vánagandr's restraining.

He is an entity that refuses to be bound, for he is the epitome of unrelenting power. The term "Þursmegin" meaning "The Þursian Divine Power" (being a

play on Asmegin, "The Heavenly Divine Power") can be associated with Vánagandr for he is the true essence of þursian might. He is the wolf of death, with a hunger so greedy it can no be subdued. His need to devour originates from pure rage and hatred, rather than hunger. If he were not restrained, he would devour the world...

II

"The representation of something much older...but what?"

The concept of a great cosmic wolf has been recorded in Europe, Asia, and the Americas. During the times of Indo-European and proto-Germanic cultures, werewolf cults and tribes existed in the outskirts of society. They lived in the darkest, and deepest forests that no man dared to enter. The Carpathian Mountains are home to the great forests believed to be the home of the ancestral portal to the lands of Járnnviðr, land of the Þurs, where many werewolf cults are said to have existed. They believed to be one with the lycanthropic spirit, and harnessed the power to transform their physical form through shamanic magic, alchemy and sacred meads into the wolf power they worshiped. Which brings me to the understanding that Vánagandr is the representation of something much older... but what, exactly?

In astronomy, in the northern sky, the constellation of the Greater Wolf's Jaw is made up of stars from the Cygnus, Pegasus, and Andromeda constellations. When observed, this constellation seems to be widely gaping towards the Pole Star with two tails of the Milky Way trailing. This can be a representation of the river Ván that flows from Vánagandr's mouth.

Slavic and Baltic cultures tell of a wolf that is chained to the Pole Star by Zora (also known as Hekate, among many other names), the triple-aspect goddess. The wolf is seen in the constellation of Ursa Minor, which is connected to the star Polaris at the end of Ursa Minor. It is told that Zora would release the wolf from his restraints to devour the world. The Greek sect known as the Cynics also told of an astronomical link to Ursa Minor. They studied the Polaris star which they called "Kynos Oura." (The Dog's Tail).

They believed that when the star began to move, the end of the world would be inevitable.

Kirghiz mythology believed the seven stars of the Ursa Major represented guardians of the two brightest stars of the Ursa Minor, which represented two horses who ran from the cosmic wolf, which can be linked to Hati and Sköll as they try to devour the sun and moon.

The Mongolian Empire's expansion was formed on the concept of a cosmic wolf. They believed they were descendants of the azure-blue wolf, Eternal Blue Heaven. Because of this belief in divine ancestry, Genghis Khan and his Mongolian empire referred to themselves as the Blue Mongols.

In the Americas, the Cheyenne tribes believed in an ancestral wolf (which was represented in the Aldebaran star) who was a polarity to the white wolf, represented by the Sirius star. This can be seen as a connection between Vánagandr by the þurs, and as Baldr by the Æsir.

Here is a small list of various tribes and cultures who I believe to be worshipers of Vánagandr.

Dacians – They take their name from immigrants from other regions or from their own outlaws. They acted like the wolves that surrounded villages and lived off looting. Young members endured an initiation rite, perhaps up to a year, during which they lived as a "wolf". Hittite laws referred to fugitive outlaws as "wolves". They may have called themselves "wolves" or "ones the same with wolves." Traces related to wolves as a cult or as totems were found in their area since the Neolithic period. Wolf statues, and figures representing dancers with a wolf mask. The items may show initiation rites, or ceremonies where they adorn seasonal wolf masks. They are said to have practiced werewolfism and performed rituals to invoke the wolf god they worshiped. This wolf-god is unknown by name, but I believe it to be an extension of Vánagandr.

Wulfings, Wylfings or Ylfings - Known as the "Wolf Clan" said to have lived in Östergötland, Sweden.

Úlfheðnar - Germanic warriors whose attributes paralleled those of a Berserker. They were seen with a lupine aspect rather than ursine. Both terms refer to the term "Berserker" who were able to channel the spirit of the animal in favor. The Úlfheðnar were said to wear the pelt of a wolf upon their heads when they entered battle, similar to the berserkers use of bear pelts. As the berserkers did, I am sure the Úlfheðnar carried dried wolf hearts, and consumed wolf flesh to further embrace the spirit of the wolf.



*Carving of an Ulfhednar.
Vendel era bronze plate found on Öland, Sweden.*

Vilkaci - The term means "Wolf-Eyes". In Latvian culture, they are believed to be humans who were able to transform into wolves. The Vilkatas is the Lithuanian version of the werewolf. A vilkacis was able to transform into a benevolent wolf-like monster.

Livonia - Livonian werewolves were initiated by drinking a cup of specially prepared beer and repeating a set formula.

Neuri - A tribe to the north-east of Scythia, were all transformed into wolves once every year for several days, and then changed back to their human shape.

VII. Kashubians - A tribe who lived in what now is northern Poland that believed that if a child was born with hair, a birthmark or a caul on their head, they were supposed to possess the power to shape-shift. It was commonly believed that they chose to turn into a wolf. I believe these physical marks to be a direct link to Vánagandr.

Ashina - A Chinese tribe who ruled over the ancient Turks in the mid-6th Century. They held great importance over wolf cults. Ashina was one of ten sons

born to a gray she-wolf (This she-wolf is a representation of Angrboða) in the north of Gaochang. The ancestor of the Ashina was a man from the Suo nation (north of Xiongnu) whose mother was a wolf, and a season goddess. The Turks inlaid gold sculpture of wolf heads on their flag. Their military men were called Fuli, which is wolf in Chinese. They believed to be descendants of the wolf, and were named after their ancestors.

Chonos - Said to be a sacred 12-13th century Mongolian wolf-tribe.

Harii - A Germanic tribe of ghost-warriors. They painted their bodies, faces, weapons, and shields all in black to represent the army of the dead, which is of much significance. They were said to also be vicious wolf-warriors, and outlaws.

To further comment on the tribes and cultures who believed in shape-shifting, this was a trait among the Þurs. Shape-shifting was a common ability of those of þursian blood.

With this substantial amount of cultural connections between very different people, it is without doubt that worship of a great wolf was dominant all over the world during ancestral times. In his many names, forms, and aspects he was revered as something of divine power and spiritual importance. His influence upon warriors and indigenous tribes was so powerful it is seen among people who lived thousands of miles, and hundreds of years apart.

III

The beliefs of werewolves and lycanthropy consist in the magical-religious experience of mystical solidarity with the wolf by whatever means used to obtain it.

Various cultures around the world have adopted shamanic practices in order to obtain the divine ability to transform from man to wolf or other totem animal (For example, the Berserkrangr with bears, or the emphasis on boar imagery among Gallic Warriors). Slavic cultures drank meads and used herbs. Germanic cultures wore the pelts, heads and claws of wolves to channel the animals power

as well as having been discovered to have used Amanita mushrooms and other alkaloid poisons such as nightshade in their Hexenbier to achieve their battle-trance. Native American cultures believed in skin-walkers, whom were able to shed human flesh for a lycanthropic appearance. Furthermore, the legend of the Wendigo warns against embracing this chaotic power, lest the man or woman become consumed by it and afflicted with an insatiable taste for human flesh. Many others would perform rituals and rites in which they behaved as if they were in fact a wolf themselves. The act in which humans have a strong desire to become one with the wolf, to me, is indication of a spiritual influence from Vánagandr.

In my long search for evidence of his influence, I have come to the conclusion that just like Gullveig, who is known by many names across different beliefs (Lilith, Hekate, Kali, etc.), Vánagandr has proven to have stretched his jaws of pursian might just as far as his mother has reached her hands across the world, claiming the lives of those she wishes. The people who praised him were not life-worshippers by any means. His is a terrible, black current of immeasurable destruction. Only those who truly carry the wild, black fire of the wolf spirit within them could have a connection to Vánagandr and his unpredictable, wanton appetite for all. By understanding this, we can more than likely assume that these cults and tribes of various were involved with black/dark/nightside magick.

Lycanthropic rituals took place in the deep forests, away from wandering eyes. Sacred meads were brewed and sacred herbs were inhaled to induce a trance-like state of mind. To properly channel Vánagandr, they believed that wearing wolf claws around their wrist, pelts on their backs, heads upon their brow and teeth around their neck provided a magical current connecting them to his powerful energy. During these rituals, dances and invocations were chanted into the fires to allow their bodies to conform to the transformation from man to wolf. How long the ritual process was, is unknown to most.

Not only were rituals performed, but initiation rites were a part of wolf tribes as well. Young warriors were left in the wild for up to a year, testing their strength, acting as the wolf. They lived unsheltered in the wild, stole food from farmers, and killed animals and livestock to feed themselves. Only then,

after the time spent was successful, were these young men now a proud wolf-warrior.

IV

Werewolf Brotherhood

Vánagandr is brother (as well as father) to Garmr, Hati and Sköll , whom he bore with his mother Gullveig. This is a representation of true lawlessness, breaking the order of creation and birthing hordes of horrible þursian beasts who will descend upon Vánagandr on Ragnarök. These are not the only offspring he spawned deep within Járnvíðr, but they are the most important. The Ironwood is filled with horrible wolves and werewolves, all kin to Vánagandr.

Garmr - (Dog, Hound) The wolf-guardian of the underworld. Like his father, and grandfather (Loke), he is also chained to the rocks of Gnipahellir at the gates of Helheimr.

Hati - (He who hates) Also called Hati Hroðvitnisson (Son of Hroðvitnr, another name for Vánagandr), and Mánagarmr (Moon Hound). He is to chase the moon (Mani) until Ragnarök when he will finally devour it.

Sköll - (Treachery) He is to chase the sun (Sol) until Ragnarök when he will finally devour it.

It has also been stated that Hati and Garmr are the same þurs-wolf; "Mánagarmr shall be filled with the flesh of all those men who die, and he shall swallow the moon." Considering the information provided on both þurs-wolves above, we suspect this theory to be accurate.

V

"There he lays and waits... waits to devour the world."

I think it is very important to explain the story of Vánagandr's imprisonment, for it plays a great role in the ultimate goal of the destructive cosmic force to destroy the cosmic order.

There is a prophecy that Vánagandr and his kin will bring destruction to the Nine Worlds. Óðinn had the three children of Gullveig taken and disposed of. Hel was placed in Helheim to rule the underworld, while Jörmungandr was tossed into the sea to encircle all lands. To the Æsir, Vánagandr looked as if he were a normal wolf, so they let him roam Åsgard, but they agreed to allow Tyr, was the only god brave enough to feed him, to watch over him. Due to his powerful þursian nature, Vánagandr grew at a rapid pace.

The Æsir dared not kill Vánagandr for his black blood was too evil to stain the golden halls. This is an interesting statement and brings questions to my mind. Just as the river Ván is made of his poisonous eitr, does this also imply that Vánagandr's blood is also made of the same eitr? That his black þursian blood was so vile, that it could burn holes through the grounds of Åsgard, or a possibly more devastating result?

Knowing he would be the bringer of chaos and death, the Æsir planned to restrain him to prevent him from wreaking havoc upon the nine worlds. Two fetters were prepared and two fetters were destroyed under Vánagandr's immense strength. Leyding snapped with no effort, but the Æsir were determined to contain the þurs-wolf. They then brought Dromi to test his strength once again. Vánagandr proclaimed his power to have grown since their last trial and with no effort, Dromi was destroyed.

The Æsir feared the wrathful beast of inevitable devastation could not be contained. To once again attempt to subdue Vánagandr, Skírnir was sent to Svartálfaheimr (World of the Black Elves) to fashion Gleipnir. They created a chain made of six impossible things (the sound of a cat's footfall, the beard of a woman, the roots of a mountain, the sinews of a bear, the breath of a fish and

the spittle of a bird) to bind the great wolf. When the fetter was brought to Vánagandr, who awaited on the island Lyngvi inside the lake Amsvartnir (Pitch Black), the Æsir said it to be a tiny fetter that would break easily under his immense strength, but Vánagandr being a very cunning wolf, smelt the deceit in their words.

"It looks to me that with this ribbon as though I will gain no fame from it if I do tear apart such a slender band, but if it is made with art and trickery, then even if it does look thin, this band is not going on my legs. If you bind me so that I am unable to release myself, then you will be standing by in such a way that I should have to wait a long time before I got any help from you. I am reluctant to have this band put on me. But rather than that you question my courage, let someone put his hand in my mouth as a pledge that this is done in good faith." Being that this attempt of restraint was based upon lies and deceit, and Vánagandr knew this, the Æsir hesitated at this response. Tyr placed his hand in the black wolf's mouth but when Gleipnir became tighter as he struggled, he tore his hand off. When Vánagandr was fully bound, they took a cord called Gelgja (Fetter) hanging from Gleipnir, fed it through a great stone Gjöll (Scream), and anchored it deep into the ground. They took a great rock called Þviti (Hitter, Batterer) and after thrusting "a certain sword" through his muzzle it even further into the ground as an anchor.

Vánagandr will reside there until Ragnarök. He will be freed to descend upon Vígríðr with his horde of þursian wolves and werewolves. He will tear Óðinn's body to shreds, spit the flames of Múspell upon him, then devour him to nothing. But with this great þursian victory comes a sacrifice, for Óðinn's son Viðr will kill Vánagandr by tearing his jaws asunder and thrusting a spear through his heart.

An excerpt from *Gylfaginning* 51 tells of the release of Vánagandr.

"After Sköll has swallowed the sun and his other son Hati Hróðvitnisson has swallowed the moon, the stars will disappear from the sky. The earth will shake violently, trees will be uprooted, mountains will fall, and all binds will snap – Vánagandr will be free. He will go forth with his mouth opened wide, his upper

jaw touching the sky and his lower jaw the earth, and flames will burn from his eyes and nostrils."

VI.

HYMN TO THE BLACK WOLF

VANAGANDR!

Father of wolves!

The essence of the wolf-entity!

The un-tamed wild that dwells in darkness!

HEIL FENRIR!

Black wolf of hatred!

Vile beast!

Rise from your restraints!

Bring forth thy wrathful chaos!

BORN IN THE IRONWOOD!

Spawn of the Black Witch!

Son of the Fire Giant!

Come forth from the current of chaos!

BESTIAL PURS-WOLF!

Monster of Van!

Flow free, thee poisonous rivers!

Reach out above the stars, with thy jaws of death!

RABID WOLF OF DESTRUCTION!

Deformed son of Loki!

Forever un-tamed by the laws of the cosmos!

Spit forth the roaring flames of Múspell!

Tear asunder the flesh of the All-Father!

HEIL FENRIR!



HRAFNAGUÐ THE RAVEN GOD

:HRAFNAGUÐ YM RAFMÆT XNM:

There is much debate, speculation and controversy over the role Óðinn plays within the Dark Germanic Tradition. To many within the current, Óðinn is seen as the "demiurge" and the bearer of false light. Given his role in the Asatru movements as the chief deity concerned with the order of the universe, as well as one of the more accessible gods to mankind, this logical jump would not be far off. Furthermore, his family connections including deities like Thor (being the commoner's god of the fields and war) certainly point to a more basic, order-oriented nature. My personal views, however, see him as a teacher and a being who is much more complex than given credit for. It can be argued that on closer inspection of lore, Óðinn has more characteristics of a dark god who deals with the other side more primarily than is accepted in both white light heathenry as well as the main voices of Dark Germanic Heathenry. This is particularly easy to see when one further delves into the worship of this god in more ancient texts than Wagner's romantic operas...

To begin, his bloodline gives credence to a darker origin. As stated in the beginning of this manuscript, Óðinn is the son of Bestla, who is the daughter of Bölþorn, a hrímþurs. Given his parentage, it is impossible to ignore his þursian ancestry. His maternal grandfather, mother and uncle are hrímþursar. As well as through his family Óðinn also made a bloodpact with Loki. Given the aforementioned role Loki plays in the Norse and Germanic pantheons, it is needless to say that this is a direct act of bonding with the dark.

Lokasenna 9:

"Remember, Othin,
in olden days
That we both our blood have mixed;
Then didst thou promise
no ale to pour,
Unless it were brought for us both."

It is baseless to assume that Loki and Óðinn are indeed brothers by blood, but more reasonable to gather that they ritually mixed blood to be connected to one another. In doing so, this further strengthens the þursian blood that already flows within his veins.

Not only by means of blood, but by Óðinn's actions do his darker characteristics come to light. The most important action to draw attention to is his sacrifice, of himself to himself, to obtain the hidden wisdom of the runes. As he pierced himself with his spear and hung from a windy tree (which I believe to be Yggdrasill) his spirit ventured into the absolute darkness. As he hung for nine days and nine nights, he wandered into the depths of Ginnungagap to learn the power of the runes. Some notable events in this theory are:

- The sacrifice of his eye to gain the wisdom of nine power songs given to him by Mímir, son of Bölþorn, is yet another example of his eagerness to ascend into true power.
- His journey into Helheimr upon the horse Sleipnir (birthed by Loke) to consort with a völva giantess (believed to be Gullveig) to learn of creation and of his death by Fenrisúlfr signifies his desire for wisdom.
- Through his exploits, his desire for primordial knowledge, and his self directed (and often unorthodox) methods of attaining this knowledge is made evident. Often, they require sacrifices of his form that would daunt all but the most dedicated of seekers. This path of self-destruction as an initiatory measure to gain

knowledge and wisdom for oneself is very resonant of the goals of the Left-Hand Path. As an archetype, Óðinn could be considered an example to the adept in their journey towards gnosis. His godhood was only attained after his ritual suicide, and only then was he granted the secrets of the nine worlds in the form of the runes when he crossed into the void.

- Óðinn's companions also give insight into his þursian nature. As mentioned, the raven is synonymous with death and symbolizes Hel. His two ravens, Huginn and Muninn fly around Miðgarðr and bring the report of the day. He also has two wolves, Geri and Freki (both meaning the ravenous/greedy one) who accompany him through his exploits. The image of the wolf in this tradition being already explained above, this further lends credence to his leanings when one has a trained eye.

Óðinn is known by more than two hundred names in the Eddas. A few of these names in particular shadow his true self and the nature of his dark being:

- Óðinn // Furious One
- Bölverkr // Evil Worker
- Farmr Galga // Gallows' Burden
- Fjölnir // Wise One/Concealer
- Gangari // Wanderer
- Ginnarr // Deceiver
- Glapsviðr // Swift in Deceit
- Goði hrafnbólts // God of the Raven-offering
- Grimnir // Masked One
- Hangaguð // God of the Hanged
- Helblindi // Hel Blinder
- Hildolfr // Battle Wolf
- Hrafnaguð // Raven God
- Skollvaldr // Ruler of Treachery
- Sonr Bestlu // Son of Bestla
- Svipall // Shape-shifter
- Yggr // Terrible One
- Hangatyr// Hanged God



Georg von Rosen - Oden som vandringsman, 1886 (Odin, the Wanderer)

- Wodanaz// Proto Germanic name for a wrathful storm god believed to have later evolved into Wotan (Germanic spelling of Óðinn).

Óðinn is by no means an "evil" god, compared to a modern evangelical's dualistic worldview, but to compare him to a monotheistic "white light" deity would be grossly inaccurate. The very notion of evil being a dualistic one, the word wouldn't even entirely apply to this worldview. His character is shaded by his actions. Numerous times has he consorted and tricked giantesses into carnal pleasures for his own gain, he has broken sworn oaths on his ring (considered at the time to be one of the worst actions a person could commit), lied to his fellow Æsir as well as kings and beings of great power, and stolen from giants.

One attribute that interests me in particular is Óðinn's knowledge of seiðr¹, whom he learned from a Vanic goddess and Freyja. Gullveig, as Aurboða, tricked Freyja into learning dark seiðr, who in turn taught it to Óðinn. Loki has even ridiculed Óðinn for this in one of his many Flytings (challenges and insults during feasting).

Lokasenna 29:

"They say that with spells
in Samsey once
Like witches with charms didst thou work;
And in witch's guise
among men didst thou go;
Unmanly thy soul must seem."

¹: A form of pre-Christian Norse magic and shamanism concerned with discerning and altering the course of destiny by re-weaving part of destiny's web.

According to Óðinn's bloodline, words, actions and characteristics, I have found in my workings that the comparison to the demiurge in some currents of Þursatru is fallacious and overly simplified. Given the oral nature of the lore, it leaves little writing to find definite answers, and any follower of this current would best find their answer to this (and all) questions through personal practice and draw their own conclusions. Seeing as this is one of many traditions under the umbrella off the Left-Hand Path, the emphasis on personal discovery is of no less import.

According to my own interpretation, Óðinn is a guide that grants knowledge to those who are courageous enough to step outside of what is accepted to truly enlighten oneself. To me, the death of Óðinn at the world's ending was his final sacrifice and the fulfillment of his true destiny: to bathe in the flames of Múspellsheimr as he meets his end by Fenrisúlfr, achieving liberation. I have concluded that he accepted his true fate, and gave himself to the dark blood coursing within his veins in order to complete his journey in seeking the true wisdom of Ginnungagap. By no means do I suggest that Óðinn is a herald of destruction and the bringer of the world's demise by taking on the role of an antagonist. Instead, Óðinn began a path of darkness, treachery and deceit within the confines of this existence to obtain the liberating black light, borne of the primordial black fire.



Kampf der untergehenden Götter, by F. W. Heine

RÚNSEIÐA

RUNE SPELLS

:R/ŦH/ŸF R/ŦM MFXIKK:

Within the Myrkþursablót tradition, there are certain sigils and bindrunes that act as keys to the old wisdom. These runes would serve as good tools for meditation and seiðr for those who yearn for the power they hold...

Yet again, given the nature of rune magick, these are but a few that have come to me in trance and practice, and are shared here to serve as a guide to those wishing to begin their workings within this tradition. The runes being an unorthodox and (for the most part) unstructured form of magick, it is best for the adept to eventually use those that come to them in moments of gifted inspiration to best develop a relationship with the essences being worked with.

:Helheimr:



Represents the realm of Helheimr. Hagalaz symbolizes it's ruler Hel. The polarity of the Algiz runes symbolizes life and death as Helheimr's position within Norse tradition as the afterlife. She is the crossroads.

:Fenrisulfr:

Represents the black wolf, Fenrisúlfr. Þurs symbolizes the pure destructive nature of Fenrisúlfr and his eldþurs blood. The wild, feral and ravenous essence of the untamed beast. Sól symbolizes his Múspel-essence, and a myrkstave Algiz as his place within the death trinity.



:Hel:



Represents the death giantess, Hel. Hagalaz is Hel's rune, as she is the ruler of Helheimr. Hagalaz is pure strife, as well as the cold hail raining on bare skin. Þurs symbolizes her hrímþurs blood, Iss her connection to Gullveig as her daughter and her Nifl-essence, and a myrkstave Algiz as her place within the death trinity.

:Jormungandr:

Represents the World Serpent, Jormungandr. Laguz symbolizes the eitr that originates from the eleven rivers. Fehu symbolizes the completion of Ragnarök as Jormugandr releases it's tail to bring forth destruction and a return to the primordial nothingness before thought comes into being. A myrkstave Algiz symbolizes its place within the death trinity.



:Óðinn:

Represents the raven-god Óðinn. Ansuz symbolizes Óðinn's eternal wisdom and knowledge of all things and stands for his wealth of knowledge garnered from his exploration of the inhospitable and dark places of the cosmos. Odal is Óðinn's rune and symbolizes his dual nature as both wise teacher and wrathful berserk. Þurs symbolizes his þursian blood and stands for his darker aspect. Lastly, the bindrune's axial point is Nauðiz, the forge on which the spirit is crucified and tempered to represent his ascent into godhood through his self hanging.



:Loki:

Represents Loki and the sword Lævateinn. Tyr, when binded with the Þurs and Sól runes, symbolizes the flaming sword Lævateinn. Þurs symbolizes his eldþursar blood and Sól symbolizes his Múspel-essence.



:Múspellsheimr:

Represents the realm of Múspellsheimr. Mannaz symbolizes the inner self and the fire within. Þurs symbolizes the Múspel-essence and the scorching fires of Surtr. Sól symbolizes the original creation of fire within Ginnungagap.



:Gullveig:



Represents the three-faced goddess. The Ingwaz rune symbolizes Gullveig as the womb of darkness, of all wolves and werewolves, and the death trinity of Hel, Fenrisúlfr and Jǫrmungandr. Nauðiz symbolizes the runes and Gullveig as the keeper of secrets. Myrkstave Algiz symbolizes her as the birther of the death trinity.

:Niflheimr:

Represents the realm of Niflheimr. Iss symbolizes the frozen hrím that originated within Ginnungagap. Hagalaz symbolizes Hel and her realm of the dead, Helheimr. Laguz symbolizes the eitr and the original waters of Élivágar.



:Ginnungagap:



Represents the yawning void, Ginnungagap. Uruz symbolizes the primordial essence before crystallization into thought and being. The nothingness that was the yawning void. Nauðiz symbolizes the hidden mysteries and lost secrets that lay within the void. The perpetual need for ascendance within. Myrkstave Algiz symbolizes the death of Aurgelmir, the first Purs.

:Vegvisir:

The Vegvisir is a magical stave of direction and a guide to those enduring harsh weather. It essentially is a compass in which all directions are given. N, NE, E, SE, S, SW, W, and NW. When taking the cosmology of the Nine worlds into consideration, each stave has a certain meaning within the darker aspect of Norse magic.



N – Gives direction to the frozen realm of Niflheimr, with Iss, The rune of Gullveig, being its predominate symbol.

S – Gives direction to the molten realm of Múspellsheimr, with Sól, The rune of Surtr, being its predominate symbol.

E – Gives direction to the black forests of Járnnviðr, with Eihwaz, the rune of Fenrisúlfr, being its predominate symbol.

W – Gives direction to the massive lands of Jotunheimr, with Thurs, the rune of the giants, being its predominate symbol.

Given the significance of the location of important landscapes within the nine worlds, The Vegvisir acts as a spiritual guide and a sigil of one's journey with emphasis on the direction taken. As the main directions of north, south, east and west give a complete vision of its path's meaning, combining two directions into one give the user a more powerful sense of enlightenment.

For example; as N is the path to Niflheimr, and W is the path to Jotunheimr, the two directions combined into NW give emphasis on the Iss and Thurs runes and when combined, create a “bind-direction” as would the two runes complete a bind-rune.

AFTERWORD

:ÆMURPÆM:

The idea of Myrkþursablót was created from my own studies and practices of the Norse religion. There is no connection between Myrkþursablót and any other existing practices.

While many similarities may present themselves, this is only due to the esoteric nature of the dark Nordic/Germanic spiritual practice and the limits of a tradition whose lore is primarily oral, with the rest having being destroyed or severely altered during the conversion to Christianity. I do not follow, nor support any other path but my own. This book was written during the period of 2013 – 2016 after six years of intensive study and practice with the forces touched upon in the chapters above. While this pathway has marked a lot of good fortunes and boons in my life, it has also brought upon a lot of very dark moments and tested my will to limits I cannot begin to describe.

While the Left-Hand Path is made for those who are strong enough to venture beyond to challenge unknown practices and magical endeavors, it is recommended that those who choose to pursue a much darker walk of life do so in a mature manner with the realization that communion with dark forces always yields inevitable backlash. The web of Wyrð reverberates back what the individual puts forth, and one cannot escape the consequences of a mishap in communication with the dark corners of the soul.

It is important to acknowledge that these darker traditions and darker practices of magical workings are intended to strengthen the interested individual. It is also important to remember that practicing and invoking the magic of ancient universal energies that are older and more dangerous than the modern ego often can appreciate, may not always produce the desired result.

The arrogance of man always places the potential destruction of one's world outside the walls of perpetual consequence without realizing that calling upon the guidance and hopeful intervention of supreme entities for personal gain ten times out of ten results in a sacrifice that we may not be prepared to make. Always proceed with caution and remember that the ultimate goal is to ascend into the divine light, not to wither away in the darkness or be burned in its wake.